

**Brahma - Gavī**

- V.18.1** O lord of men, the bounties of nature have not given you this (cow) to eat. O prince, do not desire to eat, an intellectual's cow (brahma-gavī), which indeed is not eatable.
- V.18.2** If a prince, spoiled at dice, miserable and self-defeated, eats up an intellectual's cow, may he, living today, not be living tomorrow.
- V.18.3** Like a deadly poisonous snake covered with cow-hide, this cow of the intellectual, O prince, is bitter to taste. Verily, it is not eatable.
- V.18.4** She (the intellectual's cow) takes away the fighting spirit, destroys the valour, and like fire enkindled, she burns up everything. Whosoever thinks an intellectual to be just his food, surely he drinks the deadly adder's poison.
- V.18.5** Whoever a divider of the enlightened ones smites him (the intellectual) thoughtlessly, thinking him to be feeble, with a desire to grab money, the resplendent Lord makes fire burn in his heart and both heaven and earth, hate him as he moves about.

**V.18.6** An intellectual should not be harmed, like fire of one's own beloved body. The blissful Lord is his close relation and the resplendent Lord is his protector from curses.

**V.18.7** He swallows it (the speech) with a hundred barbs (śatāpāṣṭhām); though suffering intense pain he is unable to ensure it, who, the fool, while eating the food of the intellectuals, thinks it to be very tasty. (or can not digest the cow that bristles with a hundred barbs=Śatāpāṣṭhām ni girati)

**V.18.8** The tongue becomes the bow-string, the speech the arrow's neck, and the teeth sharpened with heat becomes arrow-heads; with those bows, strengthened with spirit and sped by the enlightened ones, an intellectual pierces the abusers of the enlightened ones.

**V.18.9** The shower of arrows, which the intellectuals, equipped with sharp arrows and missiles, discharge, never fails. Pursuing with heat and zeal, they pierce him through even from a distance.

**V.18.10** Those a thousand, who behaved as kings, or who were ten hundred, they misappropriators of the sacrificial offerings, having devoured the intellectual's cow, suffered defeat inconceivably.

**V.18.11** The cow herself, while being slaughtered, destroyed those misappropriators of sacrificial offerings, who cooked even the last she-goat of kesarprābandha.

**V.18.12** Hundred and one were the folk, whom the earth shook off. Having violated their intellectual subjects, they were defeated inconceivably.

**V.18.13** A derider of the enlightened ones moves about among men, as if, he has swallowed poison. He becomes composed mostly of bones. Who-so smites an intellectual, the kin of the enlightened ones, he does not reach even the sphere of the elders.

**V.18.14** The fire-divine is, verily, our guide. The devotional bliss is called our heir. The resplendent Lord is the slayer and curser on our behalf - so the wise ones know.

**V.18.15** O Lord of men, full of poison like an arrow, and like an adder, O lord of kine, she (the speech) is a terrible arrow of the intellectual, with which he pierces the abuser.

### **Brahma-Gavī**

**V.19.1** The conquerors by aggression grew exceedingly strong. As if, they touched even the sky. Having done harm to the shining intellectual (bhr̥gu), the misappropriators of sacrificial offerings suffered defeat.

**V.19.2** Whosoever scathed the great Sama singer, the intellectual, shining like burning coal, the wild beast consumed their infants with his two rows of teeth.

**V.19.3** Whosoever spit on (insult) an intellectual, or who seek to impose taxes on him, they sit in the middle of a stream of blood chewing hair.

**V.19.4** So long as the afflicted speech of an intellectual quivers in throes, it destroys the vital spirit of the nation and no powerful hero is born there.

**V.19.5** Terrible is her cutting into pieces; her bitter flesh is fit to be thrown away. Whatever her milk is drunk, that is considered a sin by the elders.

**V.19.6** An arrogant formidable king, who wants to devour an intellectual, and the country, where an intellectual suffers defeat, is completely drained out.

**V.19.7** Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed and two-tongued, she shatters down his kingdom, whoever does wrong to an intellectual.

**V.19.8** That verily springs a leak in the kingdom just as water in a broken boat. That smites with misfortune the kingdom, where they do harm to any intellectual.

**V.19.9** Even the trees repel him saying, "do not come to our shade"  
O Nārada, who appropriates arrogantly the good wealth of an  
intellectual.

**V.19.10** This is the poison prepared by the bounties of Nature, so has  
proclaimed the venerable king. Having devoured the cow of  
an intellectual no one wakes up in the kingdom.

**V.19.11** Verily they were nine ninety, whom the earth shook off.  
Having violated their intellectual subjects, they suffered  
defeat inconceivably.

**V.19.12** The track-effacing broom, which they tie to a dead person,  
that, O scatter of intellectuals, will be your bedding, so the  
enlightened ones have decreed.

**V.19.13** The tears of the person being wronged, which flow when he  
is defeated, O scatter of intellectuals, are your share of  
water, that the bounties of Nature have fixed.

**V.19.14** Where-with they bathe the dead, and where-with they  
moisten beards, that, O scatter of intellectuals, is your share  
of water, that the bounties of Nature have fixed.

- V.19.15** The rain caused by sun and ocean does not fall on (the domain of) the scather of intellectuals. The war-council (samiti) does not favour him, nor can he bring the friends under his control (win the support of his friends).

### Wood-carved War-drum

- V.20.1** Carved out of wood and held tight with leather straps, loud-noised is the war-drum (dundubhi), augmentor of strength; whetting your voice, subduing the rivals, seeking victory, may you roar all around like a lion.

- V.20.2** Made of wood and fastened skillfully, (the war-drum) roars like a lion, like a bull bellowing for a cow; (O war-drum) you are powerful; your rivals are impotent; your foe-conquering might is indeed that of the resplendent Lord.

- V.20.3** O winner of plentiful booty arriving suddenly, like a mighty bull seeking cows, may you roar all around. May you pierce the heart of our enemies with grief. Having been dislodged may our enemies flee leaving their villages.

- V.20.4** Conquering the invading hordes, loud-roarer, capturing those who deserve to be captured, may you look around in many ways. O war-drum, being pious, may you utter the divine speech. May you fetch the enemy's wealth to us.

- V.20.5** Hearing all around, the loudly spoken voice of the war-drum, let the woman of the enemy, frightened, suppliant, wakened by the roar, flee seizing her son by hand, in the clash of deadly weapons.
- V.20.6** O war-drum, you utter your voice first. Speak on the surface of earth shining brightly. Crushing the enemy's army on all the sides, O war-drum, may you speak loudly and pleasantly.
- V.20.7** May there be loud noise between these two firmaments. May your sounds spread quickly in all directions. Growing in vehemence and earning glory, may you roar and thunder, so that the victory for friends may be achieved (assured).
- V.20.8** Made with skills, the drum utters clearly a speech. (O drum), raise up the weapons of powerful warriors. Gladdener of the army chief, call up the powerful warriors and with the help of the friends crush down the enemies.
- V.20.9** Resonant, loud-speaking, accompanied by a conquering army, rouser, making proclamations in villages for various purposes, winning real happiness, knowing all the ways, (O drum), may you distribute glory to many in the battle of two kings.
- V.20.10** O ensign of real happiness, winner of treasures, mighty, winner of battle, you have been whetted by the intellectual; as at the time of pressing out the crushing stones dance on the stalks of same plant, so, O war-drum, may you dance upon our enemy's possessions.

**V.20.11** Conqueror of enemy, always victorious, conqueror of arrogant foes, seeker of booty, overpowering and up-rooting, O drum, as an orator speaks his counsel, so may you speak vigour to us here for winning the battle.

**V.20.12** Overthrower of unoverthrown, always ready to join the battle, conqueror of foes, moving in forefront, irresistible, protected by the resplendent Lord, knowing well the skills of war, burning hearts of our malicious enemies, (O drum), may you move (towards them) quickly.

### Wood-carved War-drum

**V.21.1** O war-drum, may you utter disheartening (noise) and estrangement of minds among our enemies. We put in our enemies malice, discord and fear. May you, O drum, smite them down.

**V.21.2** Trembling badly in their mind, eye and heart, terrified, may the enemies flee out of fear as soon as the purified butter is poured (into sacrificial fire).

**V.21.3** Made out of wood, kept tight with leather straps, common to all clans, smeared with purified butter, may you utter terror for our enemies.



- V.21.4** As the beasts of the forest run away in terror from man, even so, O drum, may you roar towards the enemies, frighten them thoroughly and then confuse their minds.
- V.21.5** Just as goats and sheep run away in great fear from the wolf, even so, O drum, may you roar towards the enemies, frighten them thoroughly and then confuse their minds.
- V.21.6** As the birds fly away in terror from a hawk day by day, as from a lion's roar, even so, O drum, may you roar towards the enemies, frighten them thoroughly and then confuse their minds.
- V.21.7** With the drum and with the skin of the dear, may all the enlightened ones, who are masters of the battle, frighten the enemies away.
- V.21.8** With the resounding noises of foot-steps, with which the army chief plays his game along with the shadow, may our enemies get frightened, who move forth in troops.
- V.21.9** O sun, may you take away their vision. O beams of light, run after them. The power of arms having gone, let the fetters be tied on (their feet).

- V.21.10** O sun, may you take away their vision. Beams of light, may you run close after them. The power of arms having been subdued, may the foot-binding ropes be bound around.
- V.21.11** O formidable storm-troopers, sons of mother-earth, may you crush the enemies with the resplendent Lord as your ally. The shining (rājā) blissful Lord, the shining venerable Lord, the great enlightened one, the death and also the resplendent Lord.
- V.21.12** May these hosts divine, having sun on their banners (sūrya-ketavaḥ), one minded, conquer our enemies. Svāhā. (hail).

### Cure for fever

- V.22.1** May the sacrificial fire, Soma herb, the crushing stone, the venerable Lord skilled in purifying, the sacrificial altar, the sacred grass and brightly glowing fuel sticks (samidhaḥ) drive the fever away from here. May the malignancies keep at a distance away yonder.
- V.22.2** O fever, may you, who make all the persons yellow, heating them up and causing pain all over like fire, now become powerless (weak); now may you go down or vanish far below.

- V.22.3** May you, O potent in all aspects, send away downwards the fever, which is violent, affecting the joints and is ruddy like dust.
- V.22.4** Having bowed in reverence to the fever, I send it downwards. May this boxer killer of vegetable growers go again to the regions of much rain-fall.
- V.22.5** Its abode is where the mūñja grass grows; its abode is the region of much rain-fall; O fever, as soon as you were born, you have been visible among the Balhikas.
- V.22.6** O fever, vicious, much poisonous, distorter of limbs, may you go far away. Seek her, who does not move about, as your maid-servant and strike her with your adamantite weapon.
- V.22.7** O fever, may you go to the region, where the muñja grass grows; or may you go even farther to Balhikas. Seek there some wanton (prapharvya) maid-servant and shake her severely.
- V.22.8** Having gone far away, may you eat up the regions of much rain-fall and the regions, where the muñja grass grows, your own kins. We allow these regions to fever or other regions even farther than these.

- V.22.9** You do not delight in other's region. Being under control, you bring happiness to us. The fever has agreed to our request and to Balhikas it will go.
- V.22.10** You, that come with shivering, or with aching, and that shake the patient with cough, O fever, terrible are your weapons; with them may you keep away from us.
- V.22.11** May you not these your companions - the wasting disease (balāsa), the cough and collapse (udyuga). Do not come nearer than this to us, this I request you once again.
- V.22.12** O fever, along with your brother, the wasting disease (balāsa), with your nephew, the eruption (pāpmā), may you go to so and so stranger people.
- V.22.13** May you drive away all types of fevers enlisted below :  
 (i) *trītyakam* - tertian, (ii) *vitṛṭiyam*-intermittent, (iii) *Sadamdim* - constant, (iv) *śārdam*-autumnal, (v) *takmānam* - pertaining to skin eruptions, (vi) *śītam* - in cold, (vii) *rūram* - that comes in *śīśira* (cold winters), (viii) *graiṣmam* - in summers, (ix) *vārṣikam* - during rains.
- V.22.14** To those of Gandhār, to those of Moojvan, those of Aṅgas, and to those of Magadha, we hereby send fever, as one sends a treasure to another person.

**Indra and others**

- V.23.1** Heaven and earth are gracious to me, the learning divine is gracious, and the lightning and fire, both are gracious to me. May they destroy the worm.
- V.23.2** O resplendent Lord, master of riches, may you kill the worms of this boy. All the distressing worms have been destroyed by my formidable utterance (or vacasā herb - Acours colamus).
- V.23.3** The one, that moves about in his two eyes, the one that moves into his nose and the one that goes to the midst of his teeth, that worm, we hereby destroy completely.
- V.23.4** Two of the same form, two of different forms, two black, two red, the brown and the brown-eared, the vulture and the wolf, these have been killed.
- V.23.5** The worms that have white sides, or that are black with white arms, and whosoever are of various shapes and forms, all those worms we hereby utterly destroy.
- V.23.6** There in the east up rises the sun, seen by all and killer of the unseen, killing the seen as well as the unseen, and crushing all sorts of worms.

- V.23.7** Yavasa, kaskasa, ejatka and śipavitnuka, are the various kinds of worms. Let such a worm be killed when seen; even when unseen let it be killed. (worms : yevāśāḥ, kaśkaśāḥ, śipavintukāḥ-visible to eyes and non-visible)
- V.23.8** Among the worms the yevāśāḥ have been killed; nadaniman also has been killed. I have crushed all of them to pieces, just as grains (grams) with stones.
- V.23.9** I hereby kill the worm having three heads and three humps, veriegated and white-coloured. I break its ribs and cutt off what is its head.
- V.23.10** I kill you worms, as old sages and seers like Atri ( free from triple bondage); as Kanva (seer, an embodiment of wisdom), and Jamadagni (flaring like fire), had killed in the past. I crush the worms to a fine powder, with the same contrivance, once introduced by Agastya, the renowned physician (Also see Av.II. 32.3)
- V.23.11** The king of worms; - the most prominent one, has been destroyed; the one who was the Lord of them has been slain. Also that worm has been slain whose mother, brother and sister-- the whole family, has been annihilated. (Also Av. II.32.4)
- V.23.12** His dependents have also been destroyed; all his neighbours around him are destroyed. His little-one progeny also does not exist; it is all dead. (Also Av. II.32.5)

**V.23.13** Of all the male worms and of all the female worms including insects, I hereby crush the head with a stone and burn their mouth with fire.

### Divinities - numerous

**V.24.1** The inspirer Lord (Savitr) is the Lord of impulses (prasavānamdhipatiḥ) may he favour me in this prayer (brahmāṇi); in this rite (karmāṇi); in this priestly representation (asyām purodhāyām); in firm standing (pratiṣṭhāyām); in this intent (asyām chittayām); in this design (asyām ākūtyām); in this benediction (āśiṣi) in this invocation of the divinities (devadūtyām). Svāhā (hail).

**V.24.2** The fire (Agni) is the lord of vegetation; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction and in this invocation of the bounties of Nature. Svāhā.

**V.24.3** Heaven and earth (dyāvā-prthivī) are the queens of donors; may they two favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

- V.24.4** The ocean (Varuṇa) is the Lord of waters; may he favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.5** The sun and the ocean (Mitra and Varuṇa) are the lords of rain; may they two favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.6** The cloud-bearing winds (Maruts) are the lords of mountains; may they favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.7** The king of medicinal herbs (Soma) is the lord of plants; may he favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.8** The cosmic wind (Vāyu) is the lord of the midspace; may he favour me in this prayer, in this rite, in this priestly representation, in this firm standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.



- V.24.9** The Sun (Sūrya) is lord of the eye; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.10** The moon (Candrama) is the lord of asterisms; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.11** The resplendent Lord (Indra) is the lord of heaven; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.12** The father of cloud-bearing winds (Marutām-pitā) is the lord of animals; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.
- V.24.13** Death (Mrtyu) is the lord of creatures; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

**V.24.14** The ordainer Lord (Yama) is the lord of elders; may he favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

**V.24.15** Elders (Pitṛ) are seniors (pare); may they favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

**V.24.16** Fathers (tataḥ) are junior (avare); may they favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

**V.24.17** Fathers become grand fathers (tatas-tatāmahāḥ); may they favour me in this prayer, in this rite, in this priestly representation, in this firm-standing, in this intent (or idea), in this design, in this benediction, and in this invocation of the bounties of Nature. Svāhā.

(Each verse devoted to a separate Divinity - From Ṣavitṛ to Tatāmahāḥ)

### Yoni, Garbha and Earth etc.

**V.25.1** Brought from the mountain (or from clouds), from the womb of the sky, and from each and every part of the body, the germ of an embryo is laid by the male organ just like a feather on an arrow. [Cloud and mountain both]

**V.25.2** As this great earth receives the germ of all the beings, so I set the germ in you. I call upon you for protection of that embryo.

**V.25.3** May you set the embryo, O night of new moon (Sinīvali); may you set the embryo O learning divine (Sarasvatī). May both the healers (Aśvinau), adorned with blue lotus-garlands, set the embryo within you.

**V.25.4** May the sun and the ocean (mitra-varuṇa pair) set the embryo within you; may the supreme Lord divine (Bṛhaspati) set the embryo; may the Lord resplendent (Indra) and adorable (Agni) set the embryo in you; may the sustainer Lord (dhātā) set the embryo within you.

**V.25.5** May the omnipresent lord (Viṣṇu) prepare the womb (for pregnancy); may the supreme architect (Tvaṣṭṛ) make proper forms; may the Lord of creatures (Prajāpati) pour it well; may the sustainer (dhātā) Lord set your embryo.

**V.25.6** Drink this embryo-stabilizing portion (beverage), which is the sovereign venerable Lord (Rājā Varuṇa), which is known to the learning divine (Sarasvatī) and which is known to the resplendent Lord (Indra), the destroyer of nescience (vṛtrahā)

**V.25.7** O biological fire (Agni), you are the embryo of medicinal herbs; you are the embryo of trees; you are the embryo of all the existence; as such may you set the embryo here.

**V.25.8** Get up. Move vigorously. Set the embryo well in the womb.  
O virile one, you are full of manly vigour. We have brought  
you here for progeny's sake.

**V.25.9** O woman, skilled in recitation of *bṛhat-sāman*, be fully  
prepared; let an embryo set in your womb. The enlightened  
ones, the enjoyers of devotional bliss (the Soma-drinkers),  
have blessed you with a son that will partake of both (i.e., he  
would be a protector of both)

**V.25.10** O sustainer Lord (*dhātr*), within the two groins of this  
woman, may you place a male child with the best of forms,  
due to be born in the tenth month.

**V.25.11** O supreme architect (*Tvaṣṭṛ*), within the two groins of this  
woman, may you place a male child with the best of forms,  
due to be born in the tenth month.

**V.25.12** O inspirer Lord (*Savitṛ*), within the two groins of this  
woman, may you place a male child with the best of forms,  
due to be born in the tenth month.

**V.25.13** O Lord of creatures (*Prajapati*), within the two groins of this  
woman, may you place a male child with the best of forms,  
due to be born in the tenth month.

### Divinities - Agni to Bṛhaspatiḥ

- V.26.1** O sacrificial hymns (yajus) and sacrificial fuel wood (samidha), may you be used in sacrifice. Svāhā. May the fore-knowing fire divine (pra-vidvān) use you here.
- V.26.2** May the divine inspirer lord (savitr). knowing everything, use important things (maḥiṣaḥ) in this sacrifice. Svāhā.
- V.26.3** May the resplendent self, fore-knowing use appropriate delighting praise-songs (luktha) in this sacrifice.
- V.26.4** O servants appointed in this sacrifice, knowing (your work well), carry out your duties along with your wives as directed (instructed).
- V.26.5** O cloud-bearing winds (maruts), may you perfect the sacred verses; just as a mother makes her son perfect. Svāhā.
- V.26.6** This mother, eternity (aditi) has come here extending the sacrifice with sacred grass and sprinklings (of water). Svāhā.
- V.26.7** May the omnipresent lord (viṣṇu) use appropriate heating processes in various ways in this sacrifice. Svāhā.

**V.26.8** May the supreme architect (tvaṣṭṛ) use appropriate forms also in various ways in this sacrifice. Svāhā.

**V.26.9** May the lord of all round prosperity (bhaga) use blessings for this sacrificer in this sacrifice. May He, the fore-knowing (pra-vidvan), use them appropriately. Svāhā.

**V.26.10** May the blissful Lord (soma) use appropriate waters (milks) in various ways in this sacrifice. Svāhā.

**V.26.11** May the resplendent Lord (indra) use his appropriate vigours in various ways in this sacrifice. Svāhā

**V.26.12** O two healers (aśvinau), may you come hitherward with knowledge, augmenting this sacrifice with (vaṣaṭ) utterance. O Lord supreme, may you come hither with knowledge. May this sacrifice be a heaven for this sacrificer. Svāhā.

### Agniḥ (Āpri-Hymn)

**V.27.1** Uplifting are the kindling woods of this fire divine; uplifting and most enlightening are the brilliant glows of this, who is of fair face, accompanied with offspring, preserver of bodies, bestower of life and liberal handed. (also Yv. XXVII.11) (Samidha)

**V.27.2** May the Lord, bounteous among the bounties of Nature, bedew our paths with honey and purified butter. (Also Yv. XXVII.12) (Tanūnapāt)

**V.27.3** The adorable Lord, praised by men, performer of righteous deeds, bounteous, the inspirer, and the bestower of grace on all, being pleased, fills the sacrifice with sweetness. (Also Yv. XXVII.13) (Narāśamṣa)

**V.27.4** Having been adored with purified butter of homage, He comes hither well with might, the supporter of all (vahni). (Also Yv. XXVII.14) (Īḍā)

**V.27.5** As the ladles move in proceeding sacrifices, the sacrificer adores the majesty of this adorable Lord. (Also Yv. XXVII.14 and 15)

**V.27.6** (He is) a swimmer in the pleasant offerings; there stand the bestowers of wealth and even the bigger treasure-giver.

**V.27.7** All the divine doors protect in all the ways the sacred vow of the sacrificer. (Also Yv. XXVII.16) (devīr-dvāraḥ)

**V.27.8** May dawn and night, ruling from the far extending realm of the adorable Lord, coming towards us, accordant with each other; keeping close, protect this our sacrifice which is free from violence. (Also Yv. XXVII.16 and 17) (uṣāśānaktā)

**V.27.9** O divine priests (daivā hotārā), may you raise our this sacrifice to lofty heights and may you praise it with the tongues of sacrificial fire; praise for our successful sacrifice. May the three great divinities, the Sarasvati, Mahī and Bhārati, praised by all, be seated at this sacrificer. (Also Yv. XXVII.18 and 19) (Tisro-devīh)

**V.27.10** O divine universal architect (tvaṣṭr), may you pour on us that quick-coming and wonderful abundance of riches which resides in the multitude. May you release the central knot of this sacrificer. (Also Yv. XXVII.20) (Tvaṣṭr)

**V.27.11** O Lord of forests (vanaspati), rejoicing by yourself among the bounties of Nature, grant us those sacrificial provisions, which the soothing fire makes tasty. (Also Yv. XXVII.21) (vanaspati)

**V.27.12** O adorable Lord, knower of all beings, may make the sacrifice dedicated (svāhā-kr̥ṇu) to the resplendent Lord May all the enlightened ones enjoy these offerings. (Also Yv. XXVII.22) (Svāhā-kr̥ti)

### Tri-vrt and Agni

**V.28.1** He combines nine vital breaths with nine (sense organs) for lengthening the life up to a hundred autumns. Three in gold, three in silver and three in iron (copper) have been enclosed by heat.

**V.28.2** May fire, sun, moon, earth, waters, sky, midspace, intermediate quarters and quarters, parts of the year, accordant with seasons, carry me across with this triple (tri-vrta) combination.



- V.28.3** May the tree prosperities (bhūmā) lie in this triple combination (tri-vṛti). May the nourisher Lord enrich you with milk and purified butter. May opulence of food (annasya-bhūma), opulence of men (puruṣasya-bhūmā), and opulence of cattle (pasūnām-bhūmā) be at this place of yours.
- V.28.4** O suns (of twelve months), may you sprinkle this person with riches. O sacrificial fire, growing yourself, may you exalt this person. O resplendent Lord, may you infuse him with manly vigour. May this nourishing triple combination (tri-vṛta) be (well) established.
- V.28.5** May earth, the supporter of all protect you with the yellow (gold), may the sacrificial fire, in concord, enrich you with iron; and your white one (silver), obtained from the plants, put strength in you, giving pleasure.
- V.28.6** This gold is of three types (tredhā jātam) due to methods of its production. One of them has become dearest to the fire; the other one comes out of the crushed soma plant; the other one is said to be the seed of pious waters (deeds); may that gold, worn three-fold, bring you a long life.
- V.28.7** Men full of vital heat (jamdagneh): live three spans of life (trya-yuṣam); men of vision (kaśyapasya); also live three spans of life. This is the three-fold taste (view) of immortality (amṛtasya caksanam). I have made three spans of life for you.
- V.28.8** When the three mighty eagles come in the form of the triple thread joining in one single letter, they dispel the death away with ambrosia, making all the evils vanish.

- V.28.9** May the yellow one (gold) protect you from sky; may the white one (silver) protect you from the midspace; may the one made of iron protect you from the earth. This person has reached the fortress of the enlightened ones.
- V.28.10** These are three fortresses of the enlightened ones. May those defend you from all the sides. Holding those, may you become glorious and superior to malicious enemies.
- V.28.11** This golden (thread) is the immortal stronghold of the enlightened ones. To that enlightened one, who fastened it in the beginning, I pay my homage joining all the ten fingers. May he approve this triple-fastening of mine.
- V.28.12** May the ordainer Lord, the nourisher Lord and the Lord supreme fasten you. Whichever is the name of the day-born, with that we fasten you securely (carefully).
- V.28.13** With the seasons, with the parts of the seasons, and with the splendour of the whole year, we hereby unite you for long life and lustre.
- V.28.14** Taken out of purified butter, anointed with honey, firm as earth, unshaken and triumphant, battering the enemies and putting them down, may you ascend me for bringing all round great prosperity.

**Jātavedāḥ**

- V.29.1** O biological fire, knower of all the born organisms, having been taken care of in advance, may you undertake this. May you know how all this is being done. You are the healer and maker of the curing remedy. Through you, may we get our cow, horse and man (healthy).
- V.29.2** O biological fire, knower of all the born organisms, accordant with all the bounties of Nature, may you manage it so, that whosoever consumes us, let its protective enclosure fall down.
- V.29.3** That its protective enclosure falls down, may you manage it so, O biological fire, knower of all the born organisms, being accordant with all the bounties of Nature.
- V.29.4** Pierce its both the eyes; pierce its heart; cut off its tongue, and crush its teeth, O biological fire, the most youthful, whosoever blood-sucker has consumed this man, may you destroy him completely.
- V.29.5** Whatever of his body has been robbed, plundered, whatever is taken away and devoured by blood-suckers, may you O biological fire, knowing well, put flesh again on his body. We hereby infuse life in him.

- V.29.6** Whosoever a blood-sucker injures me through my unripe, well riped, half-ripe, or over-ripened food, let those blood-suckers themselves along with their progeny be removed. May this person be free from disease.
- V.29.7** Whosoever injures me through milk, through butter-milk and who through the consumption of food-grains growing without cultivation, let those blood-suckers themselves along with their progeny be removed. May this person be free from disease.
- V.29.8** Whosoever a flesh-eater injures me through drinking waters lying in the bed of severe pains, let those blood-suckers along with their progeny be removed. May this person be free from disease.
- V.29.9** Whosoever a flesh-eater injures me in the day or at night lying in the bed of severe pains, let those blood-suckers themselves along with their progeny be removed. May this person be free from disease.
- V.29.10** O biological fire, knowing all the born organisms, may you kill the flesh-eating, red blood-sucker, that destroys will-power. May the mighty resplendent Lord slay it with thunderbolt; may the courageous blissful Lord chop off its head.
- V.29.11** O biological fire, you have always been crushing the pain-causing viruses; the germs cannot conquer you in struggles. May you burn the flesh-eaters down to their roots. May they not escape your divine weapon.

**V.29.12** O knower of all the born organisms, may you bring (gather), again what has been robbed and what has been taken away. May the limbs of this person grow and may this person swell like a tendril of Soma plant (or the rays of moon). (Soma = moon, also a rare herb or creeper)

**V.29.13** O knower of all the born organisms, may this person swell like a tendril of Soma plant (like the rays of moon). O biological fire, may you make this person powerful, discrete, and free from consumption. May he live.

**V.29.14** O biological fire, these are your fuel-sticks, killer of blood-suckers. May you accept these and consume them, O knower of all.

**V.29.15** O biological fire, may you accept these thirst-increasing fuel-sticks with your heat. May the flesh-eater, that wants to grab the flesh of this person, quit his body.

### Ayuh - span of life

**V.30.1** From proximity to your proximity, from far distance to your proximity, I bind your life fast. Stay just here, Do not depart. Do not go after your earlier ancestors.

- V.30.2** If any man, whether your kinsman or a stranger, has made some fatal application on you, for that I tell you ways of both release and deliverance in my words.
- V.30.3** If you have acted with malice or cursed a woman or a man thoughtlessly, for that I tell you ways of both release and deliverance in my words.
- V.30.4** If you are lying in bed due to any sin committed by your mother or by your father, for that I tell you ways of both release and deliverance in my words.
- V.30.5** What medicines your mother, your father, your sister and your brother prepare, take that carefully. I make you above to reach old age.
- V.30.6** O man, stay here with all your spirit. Do not follow the two messengers of death (the ordainer Lord). Come unto the fortress of the living.
- V.30.7** Being called back and knowing the ascent of the path, may you come again, Moving upward (ārohaṇam) moving forward (ākramaṇam) (ascent and aggression) is the way of each and every living being.

**V.30.8** Do not be afraid. (Fear not). You will not die. I make you able to reach old age. I have driven consumption, waster of limbs, out of your limbs with my words. (nirvocam aham)

**V.30.9** Aching in the limbs, wasting of the limbs, the pain in the heart you were suffering from, and the consumption, has flown far away like a falcon forced by my potent words. (prāpap-tad vācā)

**V.30.10** Apprehension (bodha) and recognition (prati-bodha) are the two seers, never-sleeping and always awake. May those two, protectors of your life, keep awake day and night.

**V.30.11** This sacrificial fire deserves sitting by (worship). Here may the sun rise for you. May you come up out of the deep black darkness of death.

**V.30.12** Homage be to the ordainer Lord (Yama). Homage be to the elders also who guide. I have honoured first the adorable Lord, who knows how to get across, for safe preservation of this man.

**V.30.13** May the vital breath come to him, may the mind come, may the sight and the strength also come to him. May his body get restored and may that stand on its two feet.

**V.30.14** O adorable Lord, may you unite this man with vital breath and with sight. Unite him with body and strength. (O man), now you have attained immortality. Do not depart. Do not become a dweller of the house under earth.

**V.30.15** May your in-breath (prāṇa) not come to a stop. May your out-breath (apāna) not become covered (obstructed). May the sun, the overlord, raise you up out of death with his rays.

**V.30.16** This tongue, utterer of words, even though tied down, speaks within. With my words I have driven the consumption and a hundred aches of fever out of you.

**V.30.17** This world, the unconquered one, is dearest to the enlightened ones. O man, from the sure death, destined for which you were born here, we call you back. May you not die before reaching old age (purā jarasah).

### Fatal Contrivance and taking it away

**V.31.1** What fatal contrivance they have put for you in unbaked vessel, what they have put in the mixed food-grains, and what they have put in raw meat, that I hereby take away and send it back again.



- V.31.2** What fatal contrivance they have put for you in a peacock, in a goat or in a horned ram, and what they have put in sheep, that I hereby take away and send it back again.
- V.31.3** What fatal contrivance they have put for you in one-hoofed animal, in cattle that have two sets of teeth, and what they have put in a donkey, that I hereby take away and send it back again.
- V.31.4** What fatal contrivance they have put for you in a rootless herb (amūlāyām) a hidden contrivance in narācī (a plant), and what they have put in your field, that I hereby take away and send it back again.
- V.31.5** What fatal contrivance those evil-minded put for you in your house-hold (gārhapatya) fire, in the eastern fire (pūrvāgni) and what they have put in the half (śālā) of sacrifice, that I hereby take away and send it back again.
- V.31.6** What fatal contrivance they have put for you in the assembly hall (sabhā), what they have put in the gambling board (adhidevane) and what they have put in the dice (akṣeṣu), that I hereby take away and send it back again.
- V.31.7** What fatal contrivance they have put for you in your army, what they have put in arrows (iṣu) and weapons (āyudha) and what they have put in your war drum (dundubhau), that I hereby take away and send it back again.

**V.31.8** What fatal contrivance they have placed for you in the well (kūpe) or what they have burried in the cremation ground (śmaśāne), and what they have put in your dwelling place (sadmani), that I hereby take away and send back again.

**V.31.9** What fatal contrivance they have put for you in human bone (puruṣāsthe) and what they have put in the destructive (samkasuke) fire, this destroying, causing violent burning and flesh-eating (kravyādam) one, that I hereby take away and send it back again.

**V.31.10** He brought this fatal contrivance in a wrong way. We despatch it from here in a proper way. That unwise man brought it unwisely for the wise one.

**V.31.11** He, who did it, could not accomplish it, He has injured only a quarter of a finger. That fortunate one has done good for us, the fortunate ones.

**V.31.12** The maker of fatal contrivance, inflicter of secret violence, applier of herbal roots, and imposer cursing, may the king kill him with his great weapon and may the commander of the army pierce him with his missile

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**Here ends kāṇḍa V**  
**Hymns 31, Verses 376**  
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